

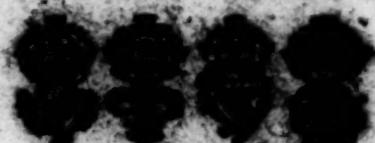
REASONS
FOR A
TOLERATION
TO THE

Episcopal Clergy;

AND

Objections against it an-
swer'd.

Art. Jonstoni Paraph. Psalm CXX. Vers. 7.
*Qui quiet alme quiet, gens hoc ferit bella minatur.
Et, quibus pacem possumus, arma crepat.*



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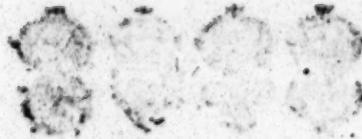
Mr Robert Cadell
Minister

Edinburgh August 18



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Arguments for a Toleration to the Episcopal Clergie.

THE Presbyterians at this time, leave no Method untry'd; to secure their Government, albeit the Queen and the Parliament give them assurance to continue it; Yet they think not this enough, unless they have power to oppress the poor Episcopal Clergie, and keep them in Miserie as they have done these 14 Years by past; Too long a time to have groan'd under their Tyrannie: And on this account they are Night and Day Soliciting the *Members of Parliament* not to consent to a *Toleration* to the Suffering *Clergie*, by which they might have the free exercise of their Ministrie, and some ease after their long Sufferings, and be in some condition to provide for their poor Starving Families: And therefore the Presbyterian Pulpits ring, and their tongues rail, against any Liberty that

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is Design'd for the distressed Clergie: They Preach, They Pray, and Print for obstrucing and stopping the same; It cannot be denied but that we are on the defensive part, they having been the first aggressors and given the first fire: Lest then our Silence should betray our Cause, I hereby contribute my endeavours to prove the Lawfullness of granting a Toleration, and to answer all the pretended reasonings against it.

10. Then; A Toleration is necessarie, because the more Judicious and the more Learned in the Nation, do believe that Episcopacie is so far from being unlawfull, that they are convinc'd that it is the truely Ancient and Apostolick Government, agreeable to the Old and New Testament; for in the Old they find an Imperitie among the Clergie, of High Priests, Priests and Levites; and in the New Testament they find that Christ did Institute Apostles above Disciples; now what our Saviour did Institute, and was not repeal'd by himself, nor by any that had Commission from him, should continue till he himself had discharg'd it, But so it is that he did Institute a Superioritie and Inferioritie among the first Ministers of the Gospel, and

and that Imparitie was never turn'd into a paritie, therefore that Subordination should continue ; Episcopacie is so farr from being condemn'd by any Protestant Church, that the Learndst Presbyterians abroad, approve of it, and many of them wish they had the English Episcopacie. And the more that the Clergie and Laitie in this Kingdom studie Antiquitie and Church Historie, the more they find, that Episcopacie is the truelie Primitive Government : Yea many offer to debate with all the Presbyterians in the World (with submission to Authority) by the principles of the Cyprianæ age: Withall, Episcopacie is a Government that seven hundred of the Presbyterians did submit to, at the Restauration of King Charles the Second; and the present Presbyterians ought not to be violent against the Episcopal Order, because they know not how manie of their number may comply with it, in Case of a Change: For the Covenanter's that abjur'd it, were as great men as they are now, Tho' upon a Revolution they comply'd with it: The Controversie betwixt Episcopacie and Presbyterie, is now better known and Studied in the time of Affliction, than ever it was known in the time of Prosperitie, so that

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our Church may say, It is good for me that I have been afflicted; for by Persecution it hath learned Patience, and by combating against Novelty and Error, it hath learned to know Truth; & to have a just Notion of the ancient and Apostolick Government.

Let then the Episcopal Clergie and Presbyterians come and reason together, and see which of the two can abide the Test of St. Augustin's rule against the Donatists lib. 4 de Bapt. whatever the universal Church held, and was not instituted by Councils, but always kept, that ought to be believed to have come from Apostolick Authority: and when this is considered, it will be found, That Episcopacie has not only right to a Toleration, but even to an Establishment, but this they are not seeking, for they have learn'd the Doctrine of patience, and to be content in any Condition.

2. A second Argument for a Toleration is, because Episcopacie is a lawful Ministry, and no Protestant debates Ordination by it, but Presbyterian Ordination is very debateable and most uncertain. See Archbishop Usher's Censure of Presbyterian ordination in Britain, as invalid and Schism-

matical, published by Dr. Bernard. Presbyterians are Schismaticks from all Churches in the world, and therefore it is not safe keeping Communion with them. They differ from the first Reformers in Scotland in John Knox his time, who not only said the Lords Prayer, Belief and Ten Commandments, but also sung them, and had a Book of Common Prayer, and a Superintendencie in the Church.

The Presbyterians now a days fall into the same errors which Mr Robert Baillie a Presbyterian Professor of Divinity at Glasgow challeng'd in the Independents in the 43 year of GOD, viz. their crying out against the sett Forms of Prayer, yea the LORDS Prayer it self said prayer wise. Their decrying the publick use of the Creed Decalogue and Doxologie: see his disswasive from the Errors of the times, page 29, 30.

Yea the Presbyterians now hold not by their own Ditectorie, which in the Direction for prayer after Sermon has these very words.

And besides, because the Lords Prayer is not only a Rule for prayer, but it self a most comprehensive Prayer, we recommend it to be said in all the Prayers of the Churches

Churches. Heretofore I question the presbyterians, if they think their Church better reformed; or more free from poperie, than it hath laid all these things aside; which Mr. Baillie challeng'd as Errors in the Independents? Withal, Presbyterians baptize Children without a Creed; they make their parents promise to breed them up in the Confession of Faith, which consists in some nice points, and debateable and indeterminable Opinions, which they impose for Articles of Faith: and some of them baptize in the *Solemn League and Covenant*, by which they abjure the sacred Order of Bishops. The Presbyterians also have made Acts in their General Assembly, not to give the Sacraments tho' in case of necessity: which made a great Peer of the Land say, when he was dying, That he could never be in the Communion with those who refused the means of Grace to Men, when they had most need of them; that is, The Sacrament of Baptism to dying Infants, and of the LORDS Supper to dying Men.

3. A Third Argument for a Toleration to the Clergy, is, because they had sworn the Test, by which they were oblig'd to the Protestant Religion against Popery, on the one hand, and Phanaticism on the other

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ther; So that they cannot without manifest perjurie joyn in Communion with Presbyterians, who in the City of Edinburgh, did Excommunicate all that had ever taken the Test, without Repentance for their so doing: and this they did the last time they gave their Communion. So these, who see no reason to repent, their Swearing the Test, can never be in Communion with these who Excommunicat them. There is then a Necessitie for a Toleration to such a great bodie of People, who swore to bring up their Children in the principles of the Test.

4. A Fourth Reason for a Toleration is; That Presbyterians got and Received a Toleration from a Popish King, when there were Fears and Jealousies of an Introduction to Popery; and consequently more need for Protestants to Unite among themselves. Then it was, that the more Learned Presbyterians made no Scruple to join in Worship with the Episcopal Church, such as Mr. George Campbell, Mr. Meldrum, Mr. Ballantine, Doctor Hardie, Mr. Anthonie Murray, and twenty others we could name. Some of them, not only heard, but did Communicate with, the Episcopal Church; and yet, were Presbyterians in their

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Opinion, and brake off when a Toleration was given to them by King James VII. Hath not then the Episcopal Clergie as good reason to seek & receive a Toleration from a Protestant Queen, as they had to take it from a Popish King? which he gave without advice or consent of the Council or Parliament; which was then counted very Arbitrarie in the King so to do. But now the Queen does all with advice of both Council and Parliament. And has not Queen Ann as good reason to give Indulgence to her Friends, as King James had to give it to his Enemies?

And was it not then, her Majestie's present Advocat did print and plead for a Toleration to the Papists; and the reason he gives is, Because it was against the Nature of the Gospel for one party to have power to persecute an other; And Protestancie was secure enough upon his Majestie's word of Honour, Besides he affirms that a Subsequent Parliament might annull (upon prudent Considerations) what a Former had decreed. See his Letter to Myn Heer Fagel.

These reasons are as good now as they were then. The Suffering Clergie then do

humbly expect, that his Lordship will plead for an ease to Protestants at this time, as he did for Papists at that time.

5. Ff: hie; A Toleration is Reasonable, because the Civil Government is in no hazard to be disturbed by the principles and practices of the Clergie. They Preach nothing but Faith and Repentance, Love, Peace and Unitie, and do not medle with Nice and debateable Opinions; But so it is not with their Enemies: for they are never at peace when they have Government, or when they want it: and they are so farr in their Preachings and practices from peace and unitie, that they widen the difference by contriving methods of dissention; For if we Preach in a Gown, or a decent Canonical habit, They will Preach in a Gray Cloak; and if we say Christ's Prayer, they'l forbear it; if we Read the Scriptures in the Church, They'l not do so.

But let it be Considered, that if the Civil Government be disturb'd by a Rebellion at this time (for, less they do not threaten from Pulpits) of whom can the Queen expect assistance, if not from her Episcopal Subjects in Scotland and England ?

16. A Toleration is Reasonable, if we Consider the manner of Turning out the Clergie, at the Revolution: For *primo*, above four hundred of them were most Barbarouslie Rabbled, out of their Houses (in the Dead of winter) Many of them, with their poor young Ones, were forc'd to flie, to other places; and they got not the privilege of a Common Thief, either to plead or to answer for themselves.

Secundo; Some of these who did not comply at the beginning, got not six hours space to deliberate whither, in Conscience they could comply or not.

Tertio. Severals who did comply were turn'd out by false Lybells, yea and false Witnesses were encourag'd by their Presbyterian Ecclesiastical Judicatories; yea their Committees gave no other reason to any Minister they depos'd, but this, That it was not the practice of this Church to let Ministers know who were their Accusers. Some Ministers were depos'd for recommending *the whole duty of Man* to their People. Whoever considers the Presbyterians proceeding against Mr. Heriot Minister of Dalkeith, Mr. Peacock of Marbattle, Mr. Forbes of Traquair, Mr. John-
son of Salin, and many more we could name,

name, Cannot but be astonished to hear
that presbyterian Disciplinarians should
believe a Judgement to come, and yet be
guilty of such palpable injustice, which
would render them hateful to the profa-
nest Liver in the World, if he had any re-
gard to honour or common honesty. The
truth hereof is so well known in the Citie
of Edinburgh, That if any of the Parlia-
mentary Members, who are Strangers to
the matter of Fact, desire information in
these matters, they may be satisfied, by some
of the persons that are nam'd and living
on the place, and by many others that knew
the truth hereof, as well as the persons con-
cern'd: but if a publick account hereof were
published to the World, I think it would
render Presbyterie odious to all the
Lovers of Truth and Justice.

Again, The Ministers who are in place
are never in case; for if the meanest in a
Parish have a quarrel with his Minister,
he knows how to be aveng'd of him, he
has nothing more to do, but to pull down
the Indignation of high and mighty Pres-
byterie upon him; And well are they plea-
sed to have the least shadow of a Contro-
versie with an Episcopal Minister, and to
get him turnd off, tho' they should not
fill-

fill his place for three or four Years thereafter.

There is then no help of these Grievances, but by a present Toleration.

7. Lastly, A Toleration is necessarie and convenient, if we consider that the Generality of the People in Scotland, in most places, have an Aversion to Presbyterie; and are inclin'd to Episcopacie; and tho' the Commonalty cannot argue like Scholars on the Controversie of Episcopacie and Presbyterie; yet the more sensible and judicious part of them are exceedingly stumbled at many things in the Presbyterians; as their omitting the Lords Prayer, Belief, Decalogue and Doxologie, and the reading of the Scriptures in the Churches.

Their presumptuously assuming & appropriating to themselves the name & title of the godly & People of GOD, & calling their Government, the Crown and Scepter of CHRIST; And that Christ is come to Scotland when Presbyterie is set up, and banished from it, when Presbyterie is pull'd down. Their giving the old names of Zion & Jerusalem, to their new Kirk; Their uncharitableness to the Souls, Bodies and Reputations of other Men; accounting all that differ from them, Godless, Graceless, pro-

profane and Scandalous. These and such things do offend the People, besides the Methods they have taken to obtrude, and force themselves upon Congregations, and thrusting out grave and experienced Men, to make Room for Raw-mouth'd Hot-spurs, have lost to them the hearts of many honest Men, and cool'd their Affections to a high degree! Their encouraging of Men to slander the Clergy; Their proceedings against Ministers, without Accusers; their Rabbling and Rebellious Principles; their violence and virulence; their rejoicing at the misfortunes of those whom they contributed to render miserable; their readiness to receive slanders; to spread and propagate them in Pulpits and pamphlets. The foulness, sootiness and ill nature of their Disciples; the injustice and partialitie in their proceedings against Ministers in their Judicatures, have rendered them odious, through most places in the Kingdom. And theretore a Toleration is both necessary and convenient;

Objections against the Toleration answer'd.

1. **F**irst, It is alledg'd, That Presbyterie is the Inclination of the People; And therefore no Toleration should be granted: To which we answer, **F**irst, The contrary is known by experience, and the people are less inclin'd to it now than ever. **S**econdly, By this Argument, no Toleration should be granted to Protestants in Popish Countreys, nor to the Dissenters in England. **T**hirdly, I argue thus, Either the Inclinations of the people are changeable or unchangeable; If changeable, why should they meddle with those that are given to changes? or else Presbyterians should change with the Inclinations of the People, and so turn *Episcopal*, *Popish* or *Independent*, when the People turn so; If the Inclinations of the people be unchangeable, then other Nations *Heathnish* or *Popish* should have the same Right to preserve the Religion, according to the Inclinations of the People. **F**ourthly, If Presbyterie be the inclination of the People, How come

some the Presbyterian preachers to be so
fettle's night and day with the Representa-
tives of the Nation, to stop an Indulgence
to the Clergy? Fifthly, If Presbyterie be
the Inclination of the people in Scotland,
Then I ask them, How they come to say
in their practical Divinity, That the peo-
ple of GOD is the fewell Number? and
yet they tell us now, that Presbyterians
(Whom they only account the people of
GOD) are the greatest number. And (if
we believe some of them) They are three
to one that differs from them. Sixthly, I ask
them, How came the godly to want the Sa-
crament of the LORDS Supper in most
places in the North of Scotland, and many
in the Southern parts, where presbyteri-
ans are settled? It is because, either they
needed not this mean of Grace, or were not
prepar'd for it; If they needed it not, then
they are above Ordinances; If they were not
prepar'd for it, Then it will follow, that
the people of GOD are not prepar'd for
the Lords Supper: and truly many others
think so: For they are not in Charity with
their Neighbours, nor do they pray for their
Enemies. Lastly, If presbyterie be the In-
clination of the people, How come ma-
ny Presbyterians preachers, to be forc'd in

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open Congregations? and how come so many Parishes to be so unwilling to receive them? Do we not know, who it is that says in a Sermon, preach'd and print-ed at Edinburgh, in the beginning of this Revolution, *That he had rather beg his F^reugue to Virginia, before he had gone in upon an unwilling people?* And yet the same person assisted to force a presbyterian upon the people of South-Leith, when they call'd an Episcopal Minister.

A Second Objection is, That Scotland was reformed by presbyterie: and therefore it has Right to the legal Settlement, & prelatists are but Schismaticks from them: To which we answer, First, That it is not possession that makes a true Church, otherwise the Hugonets in France are Schismaticks. Secondly, This will light heavily upon the Dissenters in England, and make them Schismaticks, because a Reformation was there made by Bishops. Thirdly, There was a Reformation made from Popish Bishops, and presbyterians are not as the first Reformers were, either in Government or in Worship, for then the Reformers had a *Superintendencie*, and a *Book of Common Prayer*; And what difference is there betwixt *Episcopus* & *Superintendens*, as *Zanobius* says, but the exchange of a good

Greek word, for a bad Latine word pres-
byterians have not the primitive ΠΡΟΕΣΤΩΣ
or fix'd Moderator, which they confess was
in the primitive Church, nor the Superin-
tendencie which was at the Reformation in
Scotland: But that which lights most hea-
vily on the present presbyterians is, To con-
sider that in Knox's time, the Lords Sup-
per was appointed to be given (at least)
twelve times in one year, and now the
most part of them have not given it once
in twelve years.

A third Objection against Toleration is, That the wisdom of the Nation at this Revolution, found and declar'd Episcopacie to be an insupportable Grievance. To which we answer, That, at that time, the Convention was not full: or we may answer (as they do in other cases,) That the wisdom of the Nation, was then but in its Infancie; And it's now twice seven years elder than it was then. And what if the wisdom of the Nation should find Presbyterie a more insup-
portable Grievance than Episcopacie, They'd call it the Foolishness of the Nation: It is not unlike but they may; For it's not the first time, that Presbyterians have despis'd do-
minions, and spoken evil of dignities.

A Fourth Objection is, That Toleration

will make a Schism, which we both acknowledge to be a *Sin* and a *Judgement*: To which we answer, First, That this supposes that we should look on Presbyterian Government to be of *Divine Right*, which we never did, tho' they make it to be *Zion and Jerusalem*. Secondly, The Fathers who hold Schism to be such a *Sin* as the blood of Martyrdom could not wash away, tell us that Schism was a revolting from the Bishop, *idem*, (says St. Cyprian) *est esse cum Ecclesia & cum Episcopo*. It is the same thing to be with the Church and with the Bishop. And if a Bishop then was, an order above Presbyters (as is invincibly made out in the Vindication of the Cyprianick Age) then certainly Presbyterians that dissent from Bishops, and fly in the Face of the Order, must be still Schismaticks: we think it not Schism, nor to joyn with those that have no Communion with any Church on Earth.

A Fifth *Objection* is, That our worship is the very same with theirs, and they have no other Worship, but what was formerly in the time of Prelacie, and so no necessity for a Toleration. To which we answer, First, That their worship is defective, for they have not *Christ's Prayer* in Union with any Church in the World, nor to distin-

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guish themselves from *Independents*, and *Enthusiasts*, nor one *New Testament Hymn* to distinguish themselves from *Jews*, who will Praise God, with the *Psalms of David* as well as they : Secondly, if (as they say) their Doctrine, Worship & Sacraments be the same, with what was in Prelacie, in the former Government, then why should some of them separat, where there was no difference ? And why did many of the *Presbyterian Preachers* at the beginning of this Revolution, alarme the People, endeavouring to make them believe that *Christ* was not in *Scotland* for Eight and Twenty years before, & that his *Gospel* was not Preached till they came in, and this done and said without any Rebuke or Censure from their *Judicatories*.

Sixtibie They tell us, That there is no Sinful terms of Communion impos'd on us, and no penal Laws against Dissenters from them, and therefore there is no need of a Toleration. To which we answer, that the first two Arguments for a Toleration is a Reply sufficient to the first part of this Objection ; and for that there was no penal Laws against Dissenters from them, we owe this to the Civil Government that made no Acts of conforming with

with them; and we may construct this to a connivence, and why may not a Toleration be given as well as a connivence? But, it is a great punishment for Ministers, to be restrain'd from the exercise of their Ministry, and a punishment to the people, who preferr Episcopacie to Presbyterie, to be deprived of their Ministrie,

Seventhly. They say, That this will occasion disorders, and Immoralities, by opening a Door of Impunity to Loose livers. To which we answer first, that what was good in them cannot be ill in us; And what is ill in us cannot be good in them; and this Argument was as good when they took the Toleration from King James, as it is now: Besides, There has been no such disorders as they have been guilty of since the Revolution, or lately at G. a sgow. Withall disorder and Immoralities will not fall out by the Sermons of those, that Preach up Religion and Loyaltie, Holiness, Unitie: Order and Decency, and so no fear of disorders from Toleration to us.

Eighthlie. They cast up Disloyaltie to the Episcopal Clergie, in not Praying for the Queen in Express Terms, or praying in ambiguous Terms: It is indeed a new World when Rebels are turn'd Loyalists, and

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and Loyalists Rebells, and yet none of them
chang'd in their former Principles : Pres-
byterians were thought Disloyal in King
James his time, and yet they got a Tolera-
tion. Secondly let the Civil Government
look to that, for it does not fall in their
road to complain, nor are they concern'd
in us, let them look to their own Beha-
viour to their Superiors, for there is no
fear either from our principles or Practices:
Never one of us have been guilty of Re-
flexions, against the Queen or Her Prede-
cessors, as they have been in their Pulpits
and Pamphlets : particularly in that Vene-
mous Pamphlet, called the *Portraiture*
of King Charles the first, Written (as some
say) by a Presbyterian Preacher, and yet
never condemn'd by their Judicatories.
Were ever the Clergie guiltie of Associations
and Combinations, against the Queen and
the Establish'd Laws, as whole Synods
have been in the South and the North at
this time ? How many Presbyterians in
the West refuse to Pray for Queen *Ann* ?
And how few have ever qualified Them-
selves to her, albeit they be enjoying legal
Benefices ? They had done well then to
have spar'd this Objection; specially they
who in their Pamphlets declare that they
will

will not be blown out of their Pulpits, by a Proclamation from Queen or Parliament.

Nimbly, They cast up, that they suffer'd in former times and that none of us suffer'd at this Time. To which we answer, that we thank their weaknes and not their wills : for any measure of ease that we got, we owe to the Civil Government, to which we gave no Provocation; & what they complain of, in former times, came not from the Clergie; but from the Civil Government; to which they gave provocation, by their Rebellions, and such practices as no Government under Heaven could tolerat : Doth not Mr. William *Vilaft* an indulg'd Presbyterian preacher in a Book of his called a *Review of the History of Indulgence*, tell us, pag. 610, That some Hill Men preach'd, *That it was as lawful to sacrifice to Devils, as to pay Cess to King Charles 2d?* Did not some of them excommunicate the King and Royal Family? But some will tell us, That these were *Cameronians*, and they declar'd they were none of their Communion in their Thanksgiving to K. *James 7.* for his Toleration. To which we answer, That this is an ordina-

try Presbyterian juggle, to count these Mens
Actions Cameronian, & yet to call their Suf-
ferings *Presbyterian*.

And as for our Sufferings these 14 years
bypast, besides being turn'd out of the ex-
ercise of our Ministry and our Livings,
The Presbyterian Preachers did stir up au-
thority to imprison some of us, and to ba-
nish others, and if we did not suffer more,
we owe this to our quiet way of Living,
and to the Bar and restraint that the Civil
Government has put upon the Kirk, by
pulling the Sting out of their Excommu-
nications.

Tenthly, It is said, there is no necessity
of a Toleration, because they offer to take
in all Dissenters by a Comprehension. To
which we answer. *First*, That they do no
more in this than what they did before,
they will oblige Men to Subscriptions, and
and to declare their Judgements, and sure-
ly none will go in to them, but such as are
ignorant of the true Church Government, or
those that prefer a Benefice to a good Con-
science. *Secondly*, They will never offer us
such an Accommodation as Bishop Lighton
offer'd to the Presbyterian Dissenters in the
West, not requiring Canonical Oaths, nor

Sentiments, permitting them to declare their Judgements, and to vote in Synods and Presbyteries as they pleas'd: Thus, for Peace sake, he (in a manner) did divest himself of his Episcopal Authority. See the *Catechism of the Accommodation*, pag. 2. written by a Presbyterian. But,

Thirdly, If Presbyterians comprehend us, will they give us a share of their Government; And let us judge Presbyterians who are ignorant, scandalous or supinely negligent, Specially those, who never gave the *Sacrament of the Lord's Supper* in many places of the Kingdom, and in some populous and conspicuous Congregations? if they do so, we know how to turn off four-score in a Moneths time.

We trust in GOD then, that the *wisdom of the Nation* will not be impos'd upon, nor deceiv'd, with pitiful quibbles, and loud clamours, instead of solid Reasonings; nor is the *power and strength* of the *Government* so weak, as to suffer it self to be *hector'd* by the *Trumpets to Rebellion*; nor the *Generality* of the People so senseless, as to be preach'd out of their Wits, their Duties and their Lives, by the *Violence and Virulence*, the *Weakness*, and

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Wilfulness of a Factious Party, nor is the Clergy so ignorant as to joyn with those who are Schismaticks from all Churches on Earth ; For they have as good Reason, not to call *Presbyterians, Brethren,* as an Ancient Father had, to say of the Enthusiastick Schismaticks, in his time, who were so vain of their extemporary gift of Prayer, that they would not say the LORDS Prayer, *Nunc Fratres nostri dici non possunt cum desierint dicere Pater noster.* Now we can never call them our Brethren, because with us, they will not say, OUR FATHER.

F I N I S,